$1.50 " year MARCH, 194

The Liberalist

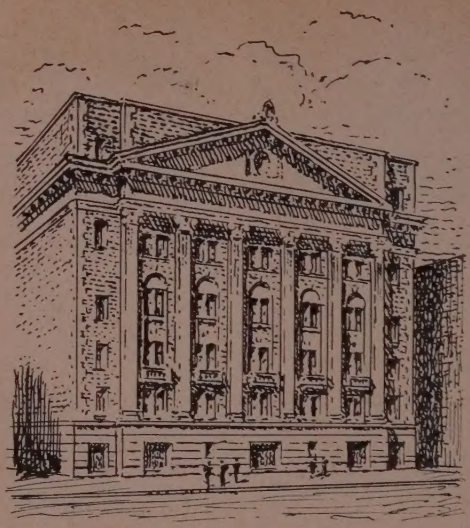
PUBLISHED BY THE PEOPLES CHURCH OF CHICAGO

An Easter Prayer

Lord, now that spring is in the world,
And every tulip is a cup
Filled with the wine of Thy great love,
Lift Thou me up.

Raise Thou my heart as flowers rise
To greet the glory of Thy day
With soul as clean as lilies are,
And white as they.

Charles Hanson Towne.



THE PEOPLES CHURCH OF CHICAGO

Lawrence Ave. at Sheridan Road

This Church was founded July 7, 1912, as a liberal independent church. It united with the American Unitarian Association, Western Unitarian Conference and National Federation of Religious Liberals in 1923. Property purchased for new building 1924. Ground broken June 14, 1925. Corner stone laid November 15, 1925. Church dedicated October 10, 1926. Preston Bradley has been the Pastor from the beginning of the Church.

Declaration of Principles

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

The Liberalist

PRESTON BRADLEY, Editor
GRACE THAYER BRADLEY, Associate Editor

Volume XXI **March, 1945** *Number 12*

HOLY WEEK

IN THE PEOPLES CHURCH

PALM SUNDAY, March 25th

Peoples Church—Lawrence Avenue at Sheridan Road
11:00 a.m.—Making God Real
7:30 p.m.—Jesus at San Francisco

LOOP SERVICES

Erlanger Theatre—127 N. Clark Street
Every Noon, 12:10 to 12:40

THEME: THE CROSS TODAY

MONDAY,	March 26—The Cross and Duty
TUESDAY,	March 27—The Cross and Faith
WEDNESDAY,	March 28—The Cross and Hope
THURSDAY,	March 29—The Cross and Love
FRIDAY,	March 30—The Cross and Suffering

CHURCH SERVICES

Peoples Church—Lawrence Avenue at Sheridan Road
Every Night, 8:00 P.M.

THEME: THE LIFE OF THE MASTER

MONDAY,	March 26—Jesus and His Enemies
TUESDAY,	March 27—Jesus and His Country
WEDNESDAY,	March 28—The Bible as Living Literature
THURSDAY,	March 29—Jesus and His Friends
FRIDAY,	March 30—The Seven Last Words

EASTER SUNDAY—APRIL 1

Four Services

9:00 a.m.—Where Have They Laid Him?
11:00 a.m.—The Heart Hast Reasons
3:30 p.m.—Growth—The Law of Life
New Members to be received
Christening Service for children
7:30 p.m.—Why I Believe in Immortality
Closing Sunday Evening Service

All Morning Services Broadcast by WJJD

THE PEOPLES CHURCH OF CHICAGO

941 Lawrence Avenue at Sheridan
33rd Year

DR. BRADLEY'S SERMON SERIES ON "TRIUMPHANT LIVING"

February 18—"Having a Purpose"
February 25—"Overcoming Obstacles"
March 4—"Fighting Discouragement"
March 11—"Lending a Hand"
March 18—"Life's Deeper Meanings"
March 25—"Making God Real"

✦ ✦ ✦

DR. BRADLEY'S BOOK LECTURES FOR MARCH

March 7—"The Vigil of a Nation"
by Lin Yutang

March 14—"Great Son"
by Edna Ferber

March 21—"This Man from Lebanon"
by Barbara Young

March 28—"The Bible as Living Literature"

✦ ✦ ✦

DR. BRADLEY'S BROADCASTS

WGN—6:00 P.M.—Monday through Friday.
(Wednesday—Book Review. Friday—Question Box.)

WJJD—11:00 to 12:30—Every Sunday Morning.

"CHRISTIANITY IN WORK CLOTHES"

SERMON BY DR. PRESTON BRADLEY
Pastor of the Peoples Church of Chicago

DOCTOR Peter Ainslie, one of the most distinguished ministers of the American pulpit for many years, who held a very influential place in the life of the religious thinking of this country, who was minister of the great Church in Baltimore, one time wrote a very challenging book the title of which was "The Scandal of Christianity," a title which by its own wording gives definite implications of the lack or the failure of Christianity to function according to the ideals of Jesus in the life of the modern world. Doctor Ainslie did not, as a distinguished spiritual leader, indict the fundamental reality of Christianity; quite the contrary, throughout his entire book he treated, with a dignity and an unimpeachable splendor, the reality of the facts, the fundamentals, which constitute the basis of all Christian ethnic and philosophy. His indictment was against the dissipation of the energy of well-meaning people, of a great many organized groups of religion, all of whom mean well, all of whom speak about the salvation of the world, all of whom are honest and sincere in their efforts to bring about a better condition of human society. Doctor Ainslie's thesis was the expenditure of energy in organizational activities complicated by theological arguments which had nothing whatever to do with the problems involved. I think it is a well established thesis, for obviously one need be only a superficial observer, to understand the penetrating facts that come from the relationships of poverty and crime and vice, or the relationships that come from living life on very low altitudes because of the environment in which a human life spends most of its time and when you find the reality of those operative processes that change human nature and create a more favorable environment for the dignity of the human personality, you will find the very heart and soul of Christ, but if we think of Christianity in terms of organizational opportunities or the establishment of denominational powers, or even the performance of necessary ceremonies of worship, or any of the other myriads and myriads of emphases that have been given in the name of Christ, while with the growth and development of such a program the world rots to death with sham and war, obviously, someone has a right to ask the question, "What has happened?"

I think there is an answer to that question, and I think it is not to be found in man's incapacity to organize his religious expressions. Man has been very good at that for straight down through the centuries man has never had any trouble in organizing himself religiously. One of the easiest things to do in the world is to group people into various unified organizations with some special religious emphasis. That has always been an easy task, it has never been difficult, but to take the principle upon which religious organizations are established and make those principles operative in human society . . . in other words, to take it out of the realm of the speculative, or merely "belief" and put it out into the field of actual operation, that has been difficult, and that is where we have failed. We have not failed from the point of

view of the abilities of the scholars of the Church to state with theological accuracy and nicety and distinction great fundamental theories about God; we have some magnificent creeds, the Apostles' Creed, the Nicene Creed and the Creed of Athanasia, and all the creeds that have grown up through the centuries; they are powerful. Man has had no difficulty in the finesse and splendor of his intellect in assembling concrete intellectual expressions of the things he believes, while all of them are shouting from the housetops these days, "Believe this! Believe that! Believe on the Lord Jesus Christ and thou shalt be saved!" and we are hearing a thousand voices everywhere and all about us ,telling us these days there is nothing you can do that is going to matter, a constant shifting of the emphasis back into the area of some sort of intellectual acceptance of a theological system. That has always been easy for man. That has always been the technique of escape. That has always been the emphasis placed by shoddy and ephemeral thinkers who come face to face with one of the greatest problems of all of human history, the problem of how to build a decent world out of the world we are in. Man has never had any difficulty in organizing himself into separate and distinct units of thought; he has developed more than a thousand kinds of theologies until there is such a confusion that even when one group finally gets into a theology of exactitude it is not long before they break up and other groups are organized, and there is the gradual breaking down, breaking down, breaking down into all these areas of intellectual upheaval—that is the indictment, not against Christianity, not against the undeniable and I think fundamental ethics of Christ, but against man's failure to put the emphasis where it belongs. That emphasis does not belong on a theological conception about God, or about Christ. Oh, the colossal waste of human energy of mind and speech that has been expended in arguing about a virgin birth, the infallibility of the Scriptures, the difference between transubstantiation and consubstantiation as a creed of Christian philosophy, the constant procession of the centuries of blood-shed . . . when I think of the blood that has been shed in the name of religion, I blush for the past, men slaughtering each other over Christ; arguments, arguments, it does not matter what area of religious attitude you take you will find them all quarreling among themselves, one man standing and saying to the other that he does not know what he is talking about; fighting, fighting, fighting, quoting Scripture, quoting Scripture, quoting Scripture, and all the time when this dissipation of mind and spirit and heart is taking place, all the time the great opportunity of putting into pragmatic application in human society the teachings and the truth of Jesus goes on forgotten while humanity would prefer to argue about baptism, about the 22nd blessing, I guess it is, or the 2nd, about the coming of the Lord. . . . I am so tired of hearing the raucous voices of screeching men tell me that this is the end of the world. I am tired of it, and the world is tired of it. The end of the world—thousands and thousands of people being misled and frightened by men in the name of Christ—the end of the world!

I was traveling across the State of North Dakota and one of these men looked at me—and nobody ever takes me for a preacher, I guess, perhaps, I look too well fed—I don't know what it is but nobody ever takes me for a preacher, and, as I sometimes say, they usually think I sell soap, or patent medicine. One fellow thought I played the saxophone, and I nearly killed him,

for a saxophone is an instrument that sounds the same when you learn to play it as it does when you are practicing. This man looked at me and said: "The world is coming to an end!" I said, "Let it come." "Why," he said, "the world is coming to an end!" "Well," I said, "what are we going to do about it?" "Does not that mean anything to you?" he answered. "You just said it was coming to an end, and if it is, I don't know as there is anything I can do about it." "Isn't there anything you can do?" he queried. "Not a thing; you have got it all settled; there is nothing I can do about it at all." "Are you saved?" he asked me. I said, "Yes, yes, I am saved, and you are having the world coming to an end, but it doesn't frighten me at all, not a bit, when do you think this will happen?" "Well, I don't know; it will happen soon, we are in the very last hour now." I looked at my watch and said, "How interesting! Do you think we can get to Minot?" and he looked at me and said, "You are blasphemous!" "Accuse me of anything but that," I said, "I do not believe less than you, I believe more." He said, "What do you mean?" I said, "I believe in God, and I believe in the creative cosmic force that in the long processes of time started man toward the stars; He gave me brain, a heart, capacity to love and to work; He gave us this beautiful world," and I said, "I have so much confidence and so much faith in God that I don't believe the Devil and all of his forces and all of the evil people and all the evil nations and all the sin and all the vice and everything that is in this world now, is powerful enough to finally beat God. I believe that you are in a universe, my friend," I said to him, "where the very basic structure of it is founded upon the principle that eternal good, and eternal righteousness, and good people, and good nations, and good principles, and good ideals, are more powerful than all the evil that can be marshaled against them," and I said, "My dear friend, *instead of the world coming to an end, IT IS JUST GETTING A GOOD START,*" and it is. Don't you let anybody tell you that the potentiality of man for making a better world has been destroyed by a little sawdust Caesar, or interfered with finally by a perverted paranoiac. No! *God is still stronger than Satan, and Good is still more powerful than evil, and the future belongs to God!* Knowing that, and believing that, as I do, what is the practical application?

Can you indict the principles of Christianity? You cannot! Is there any possible way in which anyone can read into the character and personality of Christ organizational capacity as necessary to the progression of his life and love? There is none. What was the pre-eminent thing about Christ, quite apart from his conception of values? For he had the finest concept of human values that anyone has ever had in human history. No person ever lived to whom other people were more significant than Jesus of Nazareth. Every person with whom he came in contact was a significant person. His sense of human values, that's the soul of the Master! And I think the most powerful thing about him was not his ability in dialectics; was not his ability to stand up against the authoritative voices of the ecclesiasticism of his period and discuss with the intellectual Pharisees the systems and programs of the synagogue; that was not the characteristic thing about Christ; and it was not even that when he was only twelve he was so sensitized by the worthwhileness of human lives and the importance of *this* world that in the presence of learned doctors he not only was able to answer questions, which is

not the full scope of intellectual horizon, but he was by his own ability able also to anticipate by asking questions. It is a mark of intellectual heroism to be able to ask a question as well as answer it, and Jesus not only could answer, but he could ask, and that was at the age of twelve. None of these things are the most important things about him. The important thing about this man is that he put on his work clothes and went to work out in the lanes and highways and became sweaty, and dirty, and calloused with toil. Jesus never uttered one truth that he did not demonstrate by action. Name me one, you Bible scholars. People are all excited about theology. Name me one, name me one eternal truth that ever came from the lips of Christ that he did not demonstrate in the actual operations of life. Jesus had no theories that did not *work*. Jesus had nothing to offer a decadent society that would not result in that society finally co-ordinating and integrating itself to the service of the individuals who composed it. Jesus never met a person distorted and twisted and broken in body that he did not heal that person. He never met a hungry man that went away from him hungry. He never met a lonesome soul that was left in solitude. He was not worried about your creeds and your theology and arguments and your organizations, and all the rest of what that blessed Saint, Ralph Waldo Emerson, called "the mumps and measles of religion." . . . Why are people so interested in the *second* coming of Christ when they have not given him a chance with his first coming? The world is interested about the second coming; I am interested in trying to give him an opportunity the first time. We had better put into operation what he said and did the first time, and if we did we would not have so much time to argue and quarrel about when he is coming the second time.

I say to you, that the power of Christianity to survive in the world will not depend upon the propagandists nor the protagonists for its ecclesiastical survival. It may not survive if that is to be the only emphasis, but I say to you as truthfully and honestly as I can say anything, that if you will put Christianity in work clothes Christianity will sweep the world in this generation! It will not sweep the world by great meetings for merely singing and shouting; it will not sweep the world by the emphasis on psychological aspects of something called "personal salvation"; it will not sweep the world on the artificial caprices of men who understand the psychology of mass formation; it will not sweep the world on non-essentials; but if you will take the spirit of Christ, *the SPIRIT of CHRIST*—just ask a few questions against the sounding board of the SPIRIT of CHRIST. All right. What about war? What about the slums? What about old age poverty? What about graft, and greed? What about inequality of opportunity? What about hate between races? What about society? What about these things? What about them? What about Christianity? What about the intellectual range of Christ, and the spiritual vitality of Christ, and the sensitiveness of Christ, for he let nothing stand in the way, neither rituals and ceremonies of the synagogue, nor the howling criticism of the Pharisees, the imperialists of his day. That young man of only 33 years was aflame and afire against human injustice, economic iniquity, industrial sins. This man could not stand to see anyone hungry, or in pain, or broken. Take this man, CHRIST JESUS, take him out of your creeds, lift him away from your altars, take him out of your stained glass windows in your churches,

take him out of your theological schools with your arguments; you preachers take him out of your ministerial assemblies where you criticize and find fault with each other because you all cannot agree on this or that—*RELEASE CHRIST!* I beg of Christianity to *LET CHRIST GO!* I beg of the creed-bound literalists of religion, *LET CHRIST GO! TURN HIM LOOSE IN THE WORLD!* "Not everyone that sayeth unto me, 'Lord, Lord,' shall enter the kingdom, but he that doeth the will of my Father."

TO A SOLDIER

(Of War or of Life's Conflict)

Although enemy encompass,
Your spirit can be free,
If you but hold to this promise:
"One, with God, is majority."

Laura Antoinette Stevers.

Taken From Dr. Bradley's Latest Book

THE HOUR OF DESTINY

I am an American. And I will lend, I will give, I will do, I will work, I will go anywhere in this world and do anything my nation asks me to do, for I believe *It is the hour of destiny! It is not another war, it is the hour of destiny!*

I sense the surging will of every enslaved heart on this earth today.

And the only danger is that when the hour of victory dawns and peace comes, the liberated peoples of the world, the free peoples of this earth who are made free again, may not rise to the opportunity of creating an economic, industrial, scientific world peace, rather than permit the peace to be made by politicians and imperialistic diplomats!

Let the peace when it comes be made by men and women who have paid the price.

Good God, bless this earth. Somehow strike the conscience of evil workers and evil doers. Stab them with Thy love; let them see the futility of their deeds—give them a vision of their inevitable end.

May our enemies see their own end and may they be awakened so that ere long peace may come. We pray for peace. Amen.

CHANGE OF ADDRESS

Have you changed your address? The church office would greatly appreciate your cooperation in keeping its mailing list up to date. There are other changes, too, such as the change of name when a marriage occurs. Sometimes mail goes astray because Miss So-and-So presumes of course that the church office knows all about it when she marries and becomes Mrs. So-and-So and changes her address. Kindly cooperate and keep the record straight. Thank you!

May H. Harrison, Secretary, The Peoples Church,
941 Lawrence Ave., Chicago 40, Ill.

The Liberalist

FREEDOM—FELLOWSHIP—CHARACTER

PRESTON BRADLEY, LL.D., D.D. ..... Editor
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EDITORIAL

WE AMERICANS, almost to the last man of us, are individualists. We pride ourselves, more than on anything else, on being able to think for ourselves, act for ourselves, speak for ourselves, with a maximum amount of personal freedom and a minimum amount of external coercion. It is in our blood; it is a part of our tradition. We cannot understand nor have we much sympathy with the type of people in other nations and places of the world who can adjust themselves to some form of dictatorship and tyranny with such facility and lack of resistance. It is second nature to an American to breathe and to live as an independent human being.

This traditional inheritance and dominating imperative of our thinking and acting is what makes it more difficult for us to understand the larger problems involved in building a world structure. We find it difficult and increasingly so, to see things as many other people of the world see them. This attitude of independence, noble as it is, must be re-thought these days if we are not to run into difficulty as a nation in the next quarter of a century. Sometimes I think there is a bigger word than "independence," and that word is "interdependence." For if you will analyze it carefully enough and think about it hard enough, you will see that a person's independence is very largely dependent upon how cooperative and considerate the independent person is of the same independence in another.

Whatever your politics or your religious loyalty or the color of your skin, I think there are two things that we all agree upon. The first is, we all want this war over with in the first possible moment, which means the realization of the principles for which the war was fought. It will be an unutterable and inexpressible emotion which we will all feel when the last shot has been fired anywhere in the world. All of history will have seen no moment comparable to what that moment will be. All of us want that moment to come and come speedily. That there should be any who think otherwise is a horrifying thought to me. And the second thing which I think we all share, irrespective of the things which separate us in many areas of our lives is, that we do not want another war. It is equally impossible for me to think

that anyone could possibly want another war. If there is such a person, who, for any motive, profit or power, position or place, desires another planetary catastrophe such as this war, that person to me would be less than human.

If we want this war over and we do, obviously the logical thing to do about that is for each of us to make the contribution which our own opportunity presents, and help to get it over: that seems axiomatic. If we are a unit, and I hope we are, on the desire that we shall have no more war, then the tasks which each of us must perform in order to prevent another war are equally simple and apparent. The way to prevent another war is to understand so fundamentally the causes which make war that we will become basic enough in our reasoning and our action that the causes of war shall be eliminated. We will never stop war by fighting war. We can prevent war by overcoming the causes which make war. That will be the task before us, and it would be over-simplification to infer that the people are a unit upon what those causes are. They are decidedly not a unit and here comes the difficulty, the danger and the opportunity.

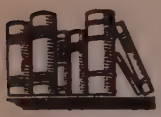
None of us can do very much to prevent the next war if we do not have faith in the principle that war can be prevented. If we accept much of the current attitude toward war: that war is inevitable, that man always has fought and always will, that Europe is just a hodge-podge of diplomatic intrigue against centuries of traditional quarrelling and bickering; if there is no future for China and the Chinese, and a hundred other things which I could mention, then, of course war will be on the agenda of the nations for centuries to come. If you think that war can never be prevented and you have no faith in any effort to prevent war, obviously your contribution will not help and the difficulties in the road of peace are increased by such a lack of faith.

In a survey just completed by the National Opinion Research Center, I find that 54% of the American people expect another war inside of fifty years. That is more than half of our people in this nation entertaining a lack of faith in the possibility of creating a continuing peace. If that is true, and it is one of the most reliable surveys ever made on the subject, then the future is dark indeed, and the darkness is only intensified by the expenditure of the lives of American boys and all of the associated agonies, heartaches and sorrows of this war. If more than half of this nation believes that another war is inevitable within fifty years, the epoch of Bataan and Corregidor and the American saga of heroism being written in the Philippine Islands today will seem like a sounding board and a tinkling cymbal of Americans and their lack of faith. If all this is for naught, and the sons of those who are fortunate enough to survive this war are to pass through another experience and a much worse one than this, it is inexpressible tragedy.

I don't believe in such an inevitable fate for this nation or the world. I believe, with every atom of my being that this could be the last war for a thousand years and perhaps forever. The next few weeks in the life of our nation and the world may decide the course of history for the next ten centuries. And just as we have staked everything, including the expenditure of the precious lives of the most gallant and brave youth of the world in behalf of something in which we believe as necessary to make the world decent and habitable, so I believe the reality of this war will stab us into an effort to create abiding peace. Civilization cannot go on in this repetitious reversion to the

brute every few years and long survive. If this is to be an endless experience of mankind and the waste and tragedy of war is his inevitable destiny, then it would have been far better if we had never been born at all.

I know not what course others may take, but as for me I shall stake my life and my all on the faith that humanity which has produced the art and the music and the literature and the love and the grandeur and the beauty which we have all known, can likewise use the same genius, the same soul, the same faith, to create a world that shall be free from war. P. B.



BOOK CHATS

NEVER has there been such a keen interest in worth-while books, and I am going to open my Book Chats this month by talking about a book of such significance and importance that to speak of it too enthusiastically would be impossible. Each of us I am sure is becoming increasingly concerned about the complicated and intricate problems involved in international relations. The confusion is great and the difficulties for understanding what the problems really are, are big and formidable. And now, under the general editorship of Mr. Sumner Wells, the former Under-Secretary of State and author of the best-selling book "The Time For Decision," we have a book entitled "An Intelligent American's Guide to the Peace." The only regrettable fact concerning this book is the lateness of its appearance. If it had been available three years ago the whole situation might have taken on an entirely different complexion. The book has over 300,000 words, 61 maps, and I know of nothing quite like it which has ever been published on this entire situation. The book is one of the first to be published in the new year, but you will hear more and more about it until, before the year closes, it will probably be the most used book of reference and of study which any publisher has brought forth. In it will be found the history of 80 nations of this earth. A gazetteer, an Atlas and a political analysis of each country is contained in the book, and all is given with such clarity and is of such a factual character that the book is simply indispensable. In the treatment given of the various nations, there is also a presentation of what that nation has involved in the peace; and then there are several pages on the League of Nations and the International Postal Union, which are given as examples of the failures and successes in achieving world cooperation.

Mr. Wells says in the introduction that "to the vast majority of the people of the United States, the whole problem of foreign relations has been something infinitely remote. It is imperative that the American people be shaken out of the slumber of complacency in which they have indulged in the past generation, and in particular during the last three decades, and be awakened to the stark truth that in the world of today and the world of tomorrow, the American democracy as we have known it, cannot continue to function unless the people of this country fully comprehend that what we so blandly call 'the American way of

life' will no longer be conceivable unless they demand that their government pursue a foreign policy which will safeguard it. Democracy will become a fiction unless people of this country learn to know the truth and determine their course in the light."

We, in America, I am afraid, depend too much on the radio commentator, the newspaper headlines, rumor, and many other means of information. Here is a book which presents the problems simply, philosophically and truthfully. I could give many illustrations which would verify my conclusion on this book, but it came into my hands at a time when the situation in Greece was delicate and dangerous. The whole situation of Greece is presented in such a way that I was able to understand what was happening and is happening in Greece for really the first time. I will not go into the problem in Greece. I am merely using it in this book chat only as an illustration of the value of the book. We know that the history of Greece from 1914 to 1944 was probably as involved and difficult as any country in Europe, but no one can consult this unusual book without getting a clear, concise picture of Greece and of each of the other nations with which the book so exhaustively and adequately deals.

If there is one thing necessary to the creation of world peace—and it is incredible that anyone should not want world peace—but if there is one thing that is more necessary than anything else, it is a knowledge of these nations, their culture, their cultus, why they came into being, what they have done, what they propose to do, and what will be their influence in some sort of world structure. That is essential. Peace can never be constructed on ignorance and prejudice. It can never be built on jealousy and envy. It can only be established when it is dictated and created by the highest expression of spiritual values. Peace can only come and can only last when it is of spiritual character and stability. It is the values of human relations and opportunities and social justice and economic sanity which can create peace. Peace can never come if it is attempted on the old foundations of balance of power, buffer states and all the other tragic techniques which brought Europe and the world to the catastrophe of war.

This book will enable you to get such a fundamental understanding and knowledge that you will be grateful the rest of your life, if you read it. It is a book to own. It is not just a book to pick up and read. It belongs alongside of the dictionary and the world Atlas—something to refer to—it is an encyclopedia of nations. Not only is there an analysis, giving us the concise information that we need about the land, the people, the climate, physical characteristics, finance, industries, export and import, the needs of every country and major dependent area in the world. There is also a forecast in each section which deals with 86 lands, and an essay on stakes in the peace which incorporates the special conditions that will determine that country's course of action in the future. This book may affect your life and your children's and their children's for generations to come. As I have said before, if I were a philanthropist and could, I would place this book in the hands of every adult in the United States of America. No democracy is safe when its people are not an informed people and do not have knowledge of other nations, other countries, other peoples, other ideologies and other national ambitions.

When all is said and done, knowledge is power; and here, in brief, convenient and readable form is a picture of every nation in the world, and to be familiar with this book will enable you, when-

ever a question is raised, by your daily newspaper, your radio or in discussion with your friends, to distinguish between truth and propaganda about every country in the world. It is not a book for the library shelf—to be read and put away to accumulate dust. It belongs on your living room table, right near the radio. It is a book to use as you use your daily newspaper, now and for years to come. It is a practical book—a book not composed of all rotund and platitudinous sentences. It recognizes that peace must be built on knowledge of our neighbors' rights and their capacity to contribute as well; and it shows how we, the people of the United States, can live and work successfully with our neighbors throughout the globe. Read it, own it —it's a great book: "An Intelligent American's Guide to the Peace," under the editorship of Mr. Sumner Welles.

* * *

In these monthly Book Chats I try to select only books which are of value in helping us all to straighten out our thinking in order that each may make the best possible contribution to the solution of our many complicated and difficult problems. That is the reason why I do not choose very often a book of fiction. There has just been published another important and valuable book, written by a man of whom you have all heard, Mr. Beardsley Ruml. When the income tax legislation was in the making, you will recall having heard of the "Ruml Plan," so the name is not unfamiliar. Mr. Ruml has written a book which he calls "Tomorrow's Business." Now here are some of the questions which he answers from his point of view: "Will your income taxes be higher or lower than at present? Is it necessary to balance the national budget? Should the corporation income tax be abolished? How can we avoid a disastrous deflation after the war? Should cartels be prohibited? Is the Union Shop throughout industry inevitable or desirable? Should the construction industry be stabilized by long-range public works programs? And I could go on and on bringing to your attention questions of similar importance which Mr. Ruml discusses plainly and simply in the new book, 'Tomorrow's Business'."

The general theme of the book is the outline of a national program based on the stabilization of purchasing power at a high level of employment, and on the future conduct of business activity, so as to preserve the dignity and freedom of the individual within a framed order. Now I realize that many books written about economics and business are mighty dull reading, particularly when written by the professional economist. You will not find this book of that type. Mr. Ruml is the Treasurer of R. H. Macy & Co., in New York, Chairman of the Federal Reserve Bank of New York, occupies a very influential relationship with the Committee for Economic Development and The National Planning Association. Lest this sound as though it were the usual presentation of the point of view of the big man of business, let me assure you that it is nothing of the sort. Mr. Ruml is quite at home with the academic economists, bankers and business men, and also appreciates and understands the situation of the worker and those in the lower income brackets. He is not a "stuffed shirt," but like other men of strong financial associations he is beginning to see that prosperity is always a relative term and that no one group can long remain prosperous until every other group within the social and economic structure has also the opportunity for advancement and bettering their conditions. He evidences again and again throughout the book an understanding

of the problem of our economic future in terms of unity of our whole social background.

He begins with a discussion on the nature of freedom and then states clearly, if at times sketchily, the conditions which he feels must prevail if it is attained. There is nothing new or startling in his philosophy of freedom. I think probably every reader would follow pretty much the same pattern. From there he goes on to a discussion of the structure and equipment of business organization, and here any business man would feel at home, but he is not speaking to particular groups in business or the financial world, or to managerial leadership, but to the great rank and file of us, and he looks at the problem from the point of view of the individual well-being of the kind of man that most of us mean in that overworked phrase "the common man." He is clear to the point of being dogmatic on his belief in the competitive system, and makes no bones about defending the principle of profit, but all within the framework "for the common good and the security of society." He is likewise clear and definite in his idea of how far the government ought to go in its regulation of American business, and this of course has been from the beginning a disputed question and much has been said on all sides.

On one thing he is definite and that is his advocacy of a "direct subsidy of industries that need fostering for the public good—a change in the direction of discarding protective tariffs and toward outright protective subsidies of the industries we want to subsidize in our own national interest" which he thinks of paramount importance to world opportunities and prosperity. Of course this immediately injects the question of cartels, and here Mr. Ruml does not dodge the issue, for he states again vividly the need for the regulation of these private international business governments by international public agencies, but admits what is obvious to us all, that such regulation would not be easy to arrange or to administer.

In the third and last section of the book he deals exclusively with governmental financial policy and uses a sentence that I shall quote as indicative of his diagnosis of that difficulty. He feels that the two most common and dangerous epidemic diseases of business are paranoia and pernicious anemia. Remember, this does not come from a rabble-rouser or an agitator but from one of America's most outstanding business men. When men of his type can diagnose a situation with such dynamic realism there is breaking a new dawn over our economic world. And he recognizes that the disorder of business depression must be cured if private business is to survive in the United States.

The surest way to get any form of Statism or Collectivism operating in this country is for private industry, private capital, private business to fail in maintaining purchasing power and a high standard of living. This truth of course is demonstrated a thousand times in past economic history. And Mr. Ruml sees it plainly.

So here is a book which discusses frankly, practically every factor in our economic life which either advances or stands in the way of the realization of the hopes and dreams of Americans. The book "Tomorrow's Business," is a survey of American business enterprise as it is and indicates how it will change under the stress of world events. This makes it important to everyone, whether he is a business man, investor, taxpayer, wage earner or consumer. Not freedom for business, but business for freedom must be the objective of business leadership.

* * *

As the war news from all the fronts gets better and better, one hears more and more about what ought to be done with the war criminals. Of course the first job is to win the war and that task has not been completed. Nevertheless there must be adequate preparation that when many of the pressing problems connected directly with the winning of the war are before us, we shall have a program. That seems obvious to me. The sudden collapse of this war in either theatre, Europe or the Pacific, ought not to find the Allied Nations unequipped to handle any emergency. That is why the next book which I have chosen to chat about is so important. The book is entitled "War Criminals, Their Protection and Punishment," by Sheldon Glueck, and is published by Alfred A. Knopf.

There will be much discussion about what to do with the war criminals on every hand. Stop the first person you meet tomorrow and ask what they would do with Hitler and you will discover that everyone is ready with an answer. But, if we are to maintain the tradition of democracy for justice, and desire by example to convince the undemocratic nations that there is a democratic way to deal with the criminal, we will not listen to opinions which merely represent emotional reactions of hatred and vituperation. That is why this book is a contribution and outlines a plan which is wholly consonant with the tradition of Uncle Sam's justice.

The author, Sheldon Glueck, is Professor of Criminal Law and Criminology at Harvard University, the man who has a right to a discussion of this difficult situation because of his own knowledge and understanding of the processes in criminal jurisprudence. This is the type of mind to which we must listen. If we are to be examples when that time arrives of our own philosophy of living and acting, obviously, whatever the punishment is, and however it is meted out, it must be done on the basis of stability and order and effectiveness. We must not emulate the example of our enemy gangsters in the administration of justice. As Arthur Garfield Hayes, who in 1933 appeared in Berlin and Leipzig for the defendants charged with burning the Reichstag, said recently on this same problem and book: "We take it for granted that the Nazi criminals of this war will be tried for their crimes and properly punished. This has likewise been the disposition in past wars. You recall there was a time when we were going to "hang Jeff Davis to a sour apple tree" and I have personal memory of hearing Lloyd George, the Prime Minister of Great Britain, in an elegant and dramatic address of which he was superbly capable in those days, make a plea in which he said that the Kaiser would be hanged in the Tower of London. We know what happened to the Kaiser. The peaceful woodchopper of Doorn, who had a tranquil and protected life at his own fireside, went virtually unpunished.

Those who have known the horror and the agony of what Hitler and Goering and Goebbels have done in Europe would be the first, and justly so, to say "Why debate about trials, and the method by which they are to be punished, and who is to punish them? Just take them out and execute them then and there." This sentiment would find response in many a heart today for the crimes committed in the names of these men shall scream out forever in the long corridors of time. They are the most vile, the most cruel, the most tragic crimes of human history. And the agony of their victims will be heard above even the more harmonious tones of a peaceful world for centuries yet to come. But the question is not as simple as it seems. That these men are

criminals, none can deny; criminals of such beastly proportions that utter contempt can be the only reaction of a normal person. And yet, if their crimes are to be punished under some accepted code of criminology, where is the code? Civilized justice has always been established on the basis that there can be no crime and no punishment without pre-existing law, and what we discover is, that although there may be a system of international law, there is no world code of penal law in which penalties for individual crimes are fixed. There is, of course, the situation where local laws have been violated in the occupied countries, beyond recognized acts of war. We punish our own men who are guilty of looting, robbery, rape, wanton destruction of property; why not the enemy? Trial could take place where the crimes were committed, but the question is asked by Mr. Arthur Garfield Hays in this matter: "Who is responsible for a violation of the laws of nations? Can an individual be held responsible for the violation of the laws of nations? Can a soldier, for instance, lawfully be punished for acts ordered by the State or by a military superior? Should not any legal punishment be inflicted on the state?"

Now all this which you will find in War Criminals is merely the statement of the argument, and the author concludes that the examination of these arguments and the act-of-State theory demonstrates its artificiality, legalistic nihilism, and does not apply when dealing with the effective enforcement of the laws and customs of warfare. What he is seeking for is by no means an escape for the war criminals, but that punishment should be commensurate with the crime and should be arrived at through the orderly legal processes of law which is the American way.

You will recall that the Versailles Treaty provided for the right of the Allied and associated powers to bring before military tribunals persons accused of having committed acts in violation of the laws and customs of the war, and the exceedingly interesting thing to remember is that the opposition to this came from Japan and the United States. Under Article 227, Wilhelm II of Hohenzollern, formerly Germany Emporer, was publicly arraigned for a supreme offense against international morality and the sanctity of treaties and was to be tried before a specially constituted tribunal; and under Article 228 lists of accused persons were prepared by the Allies and presented to the German government, which had obligated itself to deliver the accused for trial. In that connection it is well to recall that France demanded the surrender of 334 persons, among them General Stenger, who gave the order in 1914 that prisoners were to be killed whether armed or not and whether wounded or not, saying, "Behind us no enemy must remain alive." The British accused 97 Germans of crime, among them Grand Admiral von Tirpitz, Admiral Scheer and others, charged with unrestricted submarine warfare. Many were charged with excessive cruelty. But after the Treaty of Peace, the new Germans who came into power said a revolution would take place in Germany if these heroes were delivered up.

The conclusion is, from this book, that the Germans should *not* be trusted to try any of their own war criminals, and the surrender of the leading malefactors should be a condition and should take place before the granting of an armistice. We will hear much more of this as time goes on, but the book, "War Criminals," is a fundamental treatment of the subject against the background of American justice and honor.—P. B.

The *RADIO* MAIL BAG

By GRACE THAYER BRADLEY

WHEN this number of our little magazine is being read, March will have made her entrance, and spring will be waiting just around the corner, preparing to make her bow! In point of fact—it is still February as I write—and very decidedly wintry atmosphere, but true to February tradition there has been just a suggestion of warmth in the sunshine when it has shone (and it has, a few afternoons this month). Even though the days were very cold, there has been that noticeable bit of warmth in the welcome sunshine that suggests spring is on the way. And one of my delights in February has always been the faint, lovely tints of pink reflected in the eastern sky over the lake from the sunset in the west—it is so beautiful—and elusive—the color is there a few moments —and then it is gone, like a flash from a lantern. The days are growing longer, and by that if by no other light we know the long, dismal winter has passed.

A few days ago a remarkable thing happened. Our attention was attracted (from the windows) by people stopping on the sidewalk and the corners of our street, and they seemed to be looking up into the trees on the outer edge of the park. Picking up the binoculars that we keep handy on the study windowsill, and through which we look almost daily at passing boats—training U. S. carriers and planes—what do you think we saw? We couldn't believe our eyes, but several trees were actually loaded with little gray and yellow pine warblers, evidently in migration up from the South. We have them all summer at our home in Minnesota, but I have never known them to come in flocks through Chicago as early as this. Does it portend an early spring perhaps? It cannot come too soon to suit me! I've worried about those little birds the freezing days that followed their appearance. What happened to them? Where did they go to be warm?

Do you remember that in writing of "our boys" home for Christmas I mentioned Carroll York, a Captain in the paratroopers, being very disappointed that his orders were for him to report at a southern camp as an instructor (which he has been for two years) when he wanted to go across into action? Well, his wish was soon realized and we received a V-mail letter from him, written in France. He says there is an acute shortage of food and fuel; that the people are unkempt and very poor, but still rich in smiles. Said Carroll: "It will be difficult for you to visualize an entire nation — men, women and children from fourteen years up, all crowding the streets, meeting all truck convoys, begging for cigarettes and soap. Both items are unobtainable to them except through the Army. A package of smokes would cost about 300 francs (or $6 in our money) and soap three times as much!" It is very cold there, or seems so on account of lack of fuel. For instance, one evening a number of the boys were permitted to attend the opera

(All who have visited Paris know le Place de l'Opera is something to see!) and Captain York says, "The musicians had to play with gloves on, and we all sat huddled up in our warmest clothes." Sounds more like a football game, doesn't it? The severe winter has been quite universal and spring will surely be welcomed everywhere.

* * *

The Mail Bag brought us a very nice letter from the Manager of the Business College, where Dr. Bradley spoke a week ago. Mr. Coppins wrote:—

"Dear Dr. Bradley:—To the man who is as busy as you are, and to one who is doing as much good, we sometimes wonder if enough of us really say 'You are doing a good job.' Last night, as I sat in the Dixon audience, I was deeply impressed with the attention given you by three little boys who sat just across the table from me. When Mr. Vaile introduced you, these boys fixed their eyes on you and they continued to be interested to the end of your talk.

"The point I want to make is simply this: one who can interest boys and girls of the age of 11 and 12, by lecturing for an hour and a half, is surely a man gifted in a manner few of us can boast of.

"Your work will do much to turn the tide of juvenile delinquency. We know your aims are high and as you go about carrying messages of hope for a new world, may God's richest blessings attend you. Good always has and always will outweigh the evil.

Come again to Dixon! Very sincerely, W. H. Coppins."

* * *

The parents of Robert Osterberg, whose young life was given for his country and whose essay on "The World of the Future" we published last month in The Liberalist, wrote Dr. Bradley a beautiful letter which he wants to share with you in this column. They are being very brave and trying to carry on their normal life, as parents needs must do these sad, difficult days! The letter follows:

"Dear Dr. Bradley: My delay in writing you after your lovely broadcast of last Tuesday night, again honoring the memory of Robert, is due to the fact that I left the next morning for a four-day trip with my husband—down to Kansas City, Mo. It was a bit of diversion, but of course that constant thought of 'Why?' never leaves us and the emptiness is with us whether we are in Chicago, Kansas City or any other place in this world.

"We feel so humble in the face of all the lovely things that have been said and done to honor the memory of our fine son. Certainly we are *so* proud to have had a boy like that, but oh, if *he* could have known that the little essay he wrote at the age of 17 would be entered in the Congressional Records of his country! Somehow, I do get a small measure of comfort in forcing myself to believe that he *must* know even now—that there must be some means by which he will know this.

"We so dearly love the things that Bob has written—mostly of course because *he* wrote them, but, after hearing you, Dr. Bradley, read the last thing he wrote—'The Armour of God'—and placing the emphasis in the proper places, it has taken on new significance for us. Your memorial service for him, your broadcast, the interest you have shown and the beauty and sincerity with which you have succeeded in doing these things, has made Mr. Osterberg and I feel that Robert must have touched your life as well, Dr. Bradley. I hope we do not appear presumptuous in so thinking.

"Words are so inadequate and it is difficult for me to convey our gratitude to you for all your courtesies and kind-

nesses. Suffice it to say, we could not have carried on in the manner we did, and are doing, without your help and thoughtfulness.

"A gentleman called me from the Chicago Daily News Office yesterday, advising me of the article that was appearing in that paper yesterday—Valentine's Day, too. It seems strange, but everything of any consequence concerning Bob, always happened on some 'particular' day. His granddad, whom he dearly loved, passed away on my birthday. Bob died on his granddad's birthday. He called me from New York on the day France was invaded—June 6th, *my* birthday, and the official liberation of Paris was on August 25th, Bob's birthday. Oh, I could go on with so many little things, but these are only a few strange little incidents. Also, the last record he bought for his victrola was 'I Love Life,' sung by John Charles Thomas.

"Well, Dr. Bradley, please forgive this 'rambling on,' but somehow it 'feels good' to do this occasionally and most of all to someone who understands.

In gratitude and appreciation,
Mr. and Mrs. E. N. Osterberg."

* * *

Here is a letter from one on our Honor Roll—Cpl. Harold Hoots, who is in the Signal Service, Alaska Air Depot, and written from Seattle:

"Dear Dr. Bradley: I want to thank you at this time for sending The Liberalist to me this past year. I received the January issue yesterday and enjoyed reading it very much. Mrs. Hoots has been telling me about the church and the recent sermon you gave on 'Courage,' and how much she enjoyed it, also your recent book review on 'Caesar and Christ,' by Will Durant.

"I know you are very busy in these trying days, but thought you might like to have a word of thanks from me at this time.

"I enjoy and appreciate receiving the magazine and please note the change in my address. Thanking you again, and may our great hope, dreams and prayers be answered this year. Sincerely yours, T/3 Harold W. Hoots."

* * *

We always appreciate messages from the boys, and here is another from France. How nice of him to send a contribution to the Church! And then he also enclosed a little two franc note, saying in the postscript—"Here is a little French 'invasion money' for you, Doctor!" Dr. Bradley will put this with his keepsakes the boys send him—all of them prized by him!

"Dear Dr. Bradley: I want to express to you and the Peoples Church my profound thanks and appreciation for the delightful Christmas package just received. All the good things to eat and smokes will be enjoyed to my heart's content.

"The Liberalist has been reaching me regularly each month, which has been a source of great inspiration and comfort. I eagerly look forward to each new publication. My address has been changed as indicated below. I have resided on the north side of Chicago for over fifteen years, and am one of your many admirers for the splendid work you are doing.

"My war-time experiences have been many. I left England for France shortly after D-day and have taken an active part in some of the big battles. One has to see the misery, hardships and destruction that are a result of war to fully appreciate that the United States of America, land of Freedom and Democracy, is the finest place this side of Heaven in which to live.

"In appreciation for the great service you are rendering humanity I am

enclosing a Postal Money Order for $5 as my small contribution to the church.

"May 1945 be a great year for you and The Peoples Church and may it be the beginning of a world at peace! Most sincerely, Lt. William C. Brinkman."

* * *

Another mother writes of a son and a daughter in service (These brave mothers!):

"Dear Dr. Bradley: I heard your talk this morning about Thomas Edison, and I'd be very grateful for a copy. I'll make three copies of it to send to my children. My son worked for Edison Electric Co. when he left for service, which will be four years ago the 16th of December. He has been in seven major invasions, was on the transport "Elliott" when it was sunk,—then to the "McCauley" and was transferred two weeks before it was sunk to an L. C. I. 1018. He is a fine Christian boy and he feels God is guiding him through this war.

"Our daughter is an Army Nurse in England, and has been in the service a year and a half. Her husband is in Buth, Australia, in the Navy. She has only seen him five weeks in the 3½ years they have been married, but she, too, is a good Christian girl and feels that God will return them safely.

Sincerely, Mrs. A. H. Anderson.

* * *

I could go on and on with many interesting letters from far and near, but space forbids—so, till next time—and may the Peace of Easter abide with you.

AND—KEEP—ON—THE—BEAM!

DR. BRADLEY'S ENGAGEMENTS

January 15th to February 15th, 1945

JANUARY

15—Radio Address. WGN.
Chicago Public Library Board Meeting.
Address. Chicago Literary Club.

16—Radio Address. WGN.
Sunday School Meeting.
Book Lecture. Cleveland School.

17—Radio Address. WGN.
Address. Englewood Business Men's Assn.
Cut record. WGN.
Book Lecture. Peoples Church.

18—Radio Address. WGN (transcr.)
Address. Michigan Conservation Assn., Kalamazoo, Mich.

19—Radio Address. WGN.

20—Two Services. Peoples Church.

22—Radio Address. WGN.
Meeting. Chicago Public Library Board.
Attended Reception to F. Marion Smith (92nd yr.).
Address. Rogers Park B'nai Brith.

23—Radio Address. WGN.

24—Radio Address. WGN.
Book Lecture. Peoples Church.

25—Radio Address. WGN.
Address. Chicago Public Library.
Attended Luncheon Meeting to Lt. Jan Karski. Arts Club.

26—Radio Address. WGN.
Commencement Address. Mosely School.

28—Two Services. Peoples Church.
Evening Address by Emil Ludwig.

29—Radio Address. WGN.
Cut record. WGN.
Address. Austin Woman's Club.

30—Radio Address (Transcr.).
Address. Champion Motors Banquet, Minneapolis, Minn.

31—Radio Address. WGN.
Book Lecture. Peoples Church.

FEBRUARY

1—Radio Address. WGN.
Address. PTA Lincoln School, Berwyn, Ill.

2—Radio Address. WGN.
Address. Officers Vaughan Hospital Board Meeting. Peoples Church with Sunday School Faculty.
Meeting. Chicago Icelandic Assoc.

3—Two Services. Peoples Church.

5—Radio Address. WGN.
Address. Oir Chodosh Congregation Forum.

6—Radio Address. WGN.
Meeting. Chicago Advisory Com.
Meeting. Chicago Council Against Racial Discrimination.
Address. South Shore Temple.

7—Radio Address. WGN.
Meeting. Mayor's Com. on Race Relations.
Book Lecture. Peoples Church.

8—Radio Address. WGN.

9—Radio Address. WGN.
Meeting. YMCA. Dr. Sparling.
Meeting. Sub-Committee on Awards. Mayor's Race Relations Com.
Cut record. WGN.

11—Two Services. Peoples Church.

12—Radio Address. WGN.
Address. Ad. Post. Am. Legion.
Address. Annual Dinner. Lee Co. Historical Society.

13—Radio Address. WGN.
Book Lecture. Uptown Players Center.

14—Radio Address. WGN.
Book Lecture. Peoples Church.

WEDDINGS

JANUARY

17—Robert A. Noland and Berniece W. Sher.

23—Albert E. McKee and Marsha K. Leonard.

24—Roger Clark and Marian D. Block.

27—Albert Moll and Amarett Wilkins.
Harold Gass and Monica G. Lubien.
Ronald Wolf and Rita Mae Williams.
Howard Erickson and Barbara E. Johnson.

FEBRUARY

5—Alfred H. Rodger and Bessie Adams.

FUNERALS

JANUARY

2—Miss Idell Tesch.
8—Mrs. Wm. Hunter.
9—Harriet Neuel.
10—Glen E. Magnuson.
11—Edward A. Gross.
12—Jerry Bollman.
15—Alvina Schneider.
Mrs. Jewel Ratkey.
17—Mrs. Louise Boening.
22—Walter Scott Sexton.
23—Max Berlinger.
31—Jean Keefer.

FEBRUARY

1—Anna Johnson.
3—Olga Kenneke.
5—Marjorie Price.
7—Wm. R. Fieldhouse.
14—Daniel A. McFaull.

CHRISTENINGS

JANUARY

21—Marvin Edward Smith, son of Mr. and Mrs. Marvin Edward Smith
Marilyn Rose Whitwell, daughter of Mr. and Mrs. Frederick H. Whitwell.

AN APPROPRIATE GIFT

WE can think of no finer gift for a friend, a relative or a neighbor, than one which will remind them of your love every month in the year.

Our Liberalist is such a gift. We are trying to make this a most vital and inspiring church magazine. Every number contains a sermon by Dr. Bradley and special articles of interest and inspiration. All of the activities of the Church are emphasized. Every month there is an interesting department which Dr. Bradley writes, called "Book Chats." There are also editorials, stories and articles, Book Reviews, and one of the most interesting features is the Radio Mail Bag in which Mrs. Bradley every month gleans from the heavy radio mail inspiring comments to pass on to readers.

If you desire to send this magazine to a friend and will send $1.50 to Mrs. Thomas A. Harrison, Subscription Manager, Peoples Church, 941 Lawrence Avenue, we will send a Card announcing your gift. The magazine is now in its twenty-first year of publication, and goes all over the United States and to many foreign lands. Why not send your $1.50 today? It will come regularly every month. No one connected with the publication receives any compensation and all funds above the cost of production go directly to the Treasury of the Peoples Church to help our financial problem. Please subscribe.

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Center of Allied Arts

J. BRADLEY-GRIFFIN, *Director*

1219 N. LaSalle Street — Whitehall 5257

✦ ✦ ✦

MARCH PRODUCTION

"THE LITTLE MINISTER" by Sir James Barrie

(The Uptown Players are privileged to be the first to present this completely new dramatization of this delightful play.)

Appearing in the cast are Mary Moore, Robert Dick, Elsie Kerbin, Ida Stacy, Howard Cox, Rita Gibson and James Hargis Connelly.

Evening performances—Every Friday and Saturday night at 8:30.

Special Matinee—Sunday afternoon, March 18th, at 3:00 o'clock.

✦ ✦ ✦

"THE WIZARD OF OZ"

by The Uptown Players Junior Theatre,
under the direction of Delores Meyer

Opening Saturday, March 3rd and

Playing every Saturday during March at 2:15
With one Evening Performance, March 21st

✦ ✦ ✦

MARCH DRAMA TEA

Sunday afternoon, March 4th, at 4:00 o'clock

Sir James Barrie's One-Act Play

"THE TWELVE-POUND LOOK"

under the direction of Frank Coyle

Guest Artist, Carol Smith, winner of Chicagoland Music Festival Award.
Guests of Honor—Stars from current loop successes.

✦ ✦ ✦

AUDITIONS FOR MEMBERSHIP IN THE UPTOWN PLAYERS

Sunday, March 11th, 1945, 4:00 P.M.

Anyone interested in acting, business management, scene design, costume, publicity, radio, or any phase of the theatre is eligible for this audition.

Honor Roll

Arthur J. Williams
Harold E. Hansen
John L. Freitag
George Freitag
Cpl. Howard Wentz
Lt. Kurt Proud
Kurt Meyer
*Lt. George Formanek, Jr.
Lloyd Blue, Jr.
Howard Carlseen
Clinton R. Sipe
Dr. Henry C. Johannes
Edward W. Nonnenbruch
Wm. Robert DeWees
Harold Ingersoll
*H. John Tinling
Yale W. Rowley
Cpl. Wendell Estal
Winslow Heg
Maj. Herbert Bluhm
Ben C. Bluhm
Douglas L. Palo
Maj. James H. Meyer
Robert H. Meyer
Lester G. Riley
Sgt. William F. Hobbs
Duane R. Terry
Frank G. Christ
Richard P. Strand
Norman P. Anderson
Arthur E. Toepfer
Robert Murphy
Robert Olson
Frans Eronson
Forrest A. Oldenburg
James Code
Henry Willeumier
Robert John Wendland
Sgt. William V. Myers
*Alfred Taylor
Robert E. Gill
George John Smith
Hans Kramer
Howard C. Nelson
Howard Berhalter
Charles Boaz
William Schroeder
Charles Walska
Sgt. James Schneller
Jacob Estes Replogle
Harry S. Gray
William Berglund
George E. Kruskopf
William J. Wenger
Walter Moran
Jay Merrick
Cpl. Charles Fuss
Robert Plumley
*Charles C. Crane
Robert Baumann
E. Kokoefer
Donald J. Norris
Robert L. Hangel
Elwood E. Kiltz
Mary Louise Sweet
Leslie J. Walker
Cpl. Carroll D. York
Robert Hannum
J. C. LaPointe

*Killed in action.

Arthur J. Kredler, Jr.
Robert K. Schnorr
Rudolph E. Salamon
LeRoy Adams
Franklyn Adams
L. C. Rowley
Robert J. Hansen
Clyde F. Bower
Edward P. Brosious
Donald W. Brosious
Tom Henderson
J. Bryant Shoberg
Daniel Arthur Needham
Arthur Quesnall
David Ettelson
George Felch
*Virgil Drew Widener
G. Andrey
William Henderson
William H. Parlette
Capt. Andrew Haban
John H. Hagen
Lawrence Johnson
Cpl. James Kosner
William James Walters
Wayne P. Blue
Martin Sauser
William Sauser
Florence M. Moore
Edward Paschal
Robert Weeger
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PEOPLES CHURCH ACTIVITIES

SUNDAY MORNING SERVICE (Broadcast by WJJD)..... 11:00 a.m.

SUNDAY EVENING SERVICE (Not Broadcast)..... 7:30 p.m.

CHURCH SCHOOL OF RELIGIOUS EDUCATION—Anderson Hall... 9:30 a.m.

WEDNESDAY EVENING BOOK LECTURES..... 8:00 p.m.

CHOIR REHEARSALS—Every Thursday evening Church Auditorium. 7:30 p.m.

RED CROSS UNIT—Every Thursday in Anderson Hall....9:30 a.m. to 4:00 p.m.

WOMAN'S CLUB—Mon., Mar. 12th, Anderson Hall..... 1:00 p.m.
Easter Parade and Card Party, Ways and Means Department, Miss Ethel Fowler, Chairman.

Monday, March 26th, Anderson Hall, Conservation Day..... 1:00 p.m.
Mrs. John N. Powell, Chairman. Speaker: Mr. Seniore, Pres., Izaak Walton League—"Shooting Wild Life With a Camera."
Poems—Ruthanne Bassler.

Gardens Day, Mrs. Preston Bradley, Chairman. Speaker: Mrs. Lee J. Bisdorf—"Around the Dial With Flowers."

PROFESSIONAL AND BUSINESS WOMAN'S CLUB—Monday,

March 5th, Anderson Hall..... 8:00 p.m.
Mrs. Gertrude McCord, Chairman, presents Alice Currier, Ph. T., in "What's Your Color?" The latter part of the evening will be devoted to "Bingo," under Mrs. McCord's chairmanship.

Monday, March 19th, in Anderson Hall..... 8:00 p.m.
An artistic evening presented by "The Herrstrom Dancers"

MEN'S CLUB—Fourth Monday of each month, Anderson Hall..... 8:00 p.m.
Program to be announced. J. A. Ericksen, Sec., 2223 W. Eastwood Ave.

USHERS' CLUB—Second Monday of every month, Anderson Hall; Sec., Wm. Emrich, Ard. 4462..... 8:00 p.m.

THE UPTOWN PLAYERS—J. Bradley-Griffin, Director; Mary Clarke, Sec.-Treas. The Uptown Players Center, 1219 N. LaSalle St., Whitehall 5257. (See Special Schedule, page 22 of this issue.)

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